

# THE REHEARSAL.

1. How far we are Bound by the *Acts* of our Predecessors. It Confounds the Whiggs either Way.
2. The Review, and Rights of the Christian Church, have given up the Rights of the People.
3. The Cittadel of the Whiggs taken by Storm.
4. The Foundation Branch, of the Free-Holders being the Original of Government.
5. Whether were first, Kings or Free-Holders?
6. Of Free-Hold by Possession.
7. Not to be Secur'd, without Government and Laws.
8. Whether was first, Dominion or Property?
9. Exemplify'd by the Hen and the Egg.

SATURDAY, Aug. 3. 1706.

(1.) Country-m. **Y**OU have in your Last, Master, Quite Defeat-  
ed the Review of the

13 last Month, Vol. 3. N. 84. as to Coronation giving the King or Queen their Title to the Crown, and the Stile of Sacred. And likewise as to the Descent of the Crown, by Lineal and Inherent Birth-Right. Which is Recogniz'd in the Proclamation you have given us of the People of England for K. Char. 2. before his Restoration and Return from Banishment; And made by the most solemn Voice of the People we can have, not only of Lords and Commons in Parliament, of the Lord Mayor, Aldermen, and Commons of London; but likewise of the other Free-Men of England then Present. And they Bind Themselves, their Heirs and Posterities for Ever. Now I would know, Master, how far this will go. Can they Bind their Posterities for Ever? Then we are All Bound. And have no more to Do to Alter or Change GOVERNMENTS. We are Precluded by the Act and Deed of our Predecessors.

Rehearsal. If the *Acts* of our Predecessors do Bind Us, then we have no Power to Alter them.

And if they do not Bind Us, then no Government can be Fixt or Settld. For every Day there are new Men coming into the World, and Ariving at that Age (whatever Age you will Fix) wherein their Vote and Consent to the Government is Requir'd. And Consequently there must be a New Election of the Government every Day, to preserve to every one the Freedom of their Election; if they are not Bound by the *Acts* of their Predecessors; but are Free-Born, as we love to speak. For if we are Bound up by our Predecessors, and they had Power so to Do, how are we Free-Born, who are Precluded, and Ty'd up, before we are Born?

Country-m. This is Self-Apparent and quite Ruins and Destroys the Preience of Popular Elections, and that no Man can be Bound but by his own Consent.

(2.) But, Master, this Review has Given up the Plea of Power in the People, and of their being the Original of Government; which must suppose a Time when there was no Government: that is, before the First E-

lection of the People; for if that was the Original, then there was no Government before it; Else it was not the Original. As you have Urg'd before. And in Answer he says now, p. 333. That as to that Question, When there was a Time, that People were without any Government, he says, First, it is a Contradiction—

Rehears. We will Excuse the Rest of the Reasons he gives. This is enough in all Conscience

The Rights of the Christian Church, the Labour'd Work of the whole Party, and now so Celebrated by them, Gives up this Point likewise. Which I shall shew when I come to Consider it, as I intend, But in the meantime, we have now to do with the Review, and I would not Intermix, that I may not Confound.

(3.) But this I will say, That the Cittadel of the Whiggs is Taken! They have quit their Milton, and Lock, and Sidney, and all their Ancient Heroes! They stand now upon New Ground, which will not Support them. It Sinks under their Feet, as of Korah, &c. And their Babilon is Fallen! They are Beaten from that Fastness, wherein they had so Long Secur'd themselves, the Power of the People!

But let me see now, Country-Man, whither they are Retir'd. What is it they set up for the Original of Government, since they have Quitt the People? We have nothing now to do, but to Pursue.—

(4.) Country-m. The Review sets up the Free-Holders instead of the People. He says, p. 334. The FREE-HOLDERS are the FOUNDATION-BRANCH of CONSTITUTION; And here All the GOVERNMENTS in the World Began.

Rehears. I cou'd make Merry with his Foundation Branch. I thought the Root had been the Foundation, and not the Branch. But I believe he was a little afraid to make the Free-Holders the Foundation of Government, therefore he made them a Branch. But then that wou'd not do his Business, that wou'd not make them the Original. And to Reconcile this Contradiction, he made them a Foundation-Branch. That is, both the Foundation, and

and a Branch of it! This some wou'd call a Bull. But he inclines more to the Foundation, for Here (says he) that is, in the Free-Holders, All the Governments in the World began. If they Began there, then the Free-Holders are the Foundation. Therefore he sticks to That. And now let us Examine That a little.

If Nature made Men Free-Holders, then it made all Men so. For, as these Whiggs say, Nature made all Men Alike. So that if it be a Contradiction, as this Review has Confess'd it, for Government to Begin in the People, it is the same Contradiction to Begin in the Free-Holders.

But if Nature made Some Men Free-Holders and not Others, then let Us know how this was done? Did the Free-Holders come down Booted and Spurr'd (as they use to Banter Kings) and all the Rest of the People with Saddles on their Backs, to be Rid at the Discretion of these Original Free-Holders?

And was not this a more Lamentable Condition, and more Slavery, than to have only one Rider set over them?

But let us Examine the Title of these Free-Holders. There is no Free-Hold among us, nor I suppose any where else, but what is Held from some Lord of the Soil, who had Power to Grant such Free-Holds. And these Lords hold from some Lord Paramount; And these from Others, till you come to the King, from whom All do Hold. So that the Free-Holders hold of the King, and not the King of them.

(5.) Country-m. It is so now. But they will say, it was not always so. For that Free-Holders were before Kings, and made the first Kings.

Rehears. That is begging the Question. This they Assert, but can never Prove. How often has it been ask'd, to shew us the Time when this was done? But they cannot shew it.

On the other hand, We shew them the Time when the first King began, and who made him, and how Government has been Deduc'd from that Time to this. And Prov'd it from undeniable Authority of Holy Scripture. And they have not a Word to Answer to it. Yet they still hold on, and Assert manifold false Facts, which they own to be Contradictions, as this Review do's own it.

(6.) Country-m. They say the first Possessor of any Land is a Free-Holder. And Holds only from Himself, by the Right of Possession.

Rehears. There are many wou'd Dispute that Right. Why shou'd the Chance of your coming first to a Piece of Ground, or Running faster than me, deprive me of my Natural Right to it? Shall Chance supercede Nature? And if Nature has given me more Strength or Cunning than you, why was that, but to make use of it? And either to Choke you, or Beat you out of what I think more Convenient for my self? Nor will your Monarch REASON help you. For I am as much Judge of that, as you are. And I'll Cap REASON with you too. And if my REASON be Stronger too, then out you Go, by REASON! And the best Disputant must carry it, whether at Tongue or Hands!

In short, the whole World wou'd be nothing but a General Scramble, at this Rate, and

that wou'd soon bring it to be one *Accursed* or Field of Blood.

(7.) Country-m. Therefore Government and Laws were invented, to Cure all this, and not to let every Man be Judge in his own Cause.

Rehears. Then before Government was Invented, the World was in that Condition, which this Review owns to be a Contradiction! And therefore he means that the World was never in that Condition. And Consequently, That there was always Government among Men from the Beginning. And that cou'd not be from the People. Unless there had been Multitudes and Armies of Men created all together, of full Age, and all Independent of each other. Otherwise, if there was always Government, it must be in the First Man. Else it was not Always, nor from the Beginning. Hence Adam was the first Proprietor, the first Free-Holder, and the first Governor or King. And all others Held by, from, and under Him. For the whole Earth was given to Him, before there was any other Man in the World.

(8.) Country-m. But, pray, Master, which was first, ADAM'S Dominion, or his Property?

Rehears. His Dominion over and his Property in all the Inferior Creatures of Fish, Birds, Beasts, were Given to him both together. His Dominion over his Children began as soon as they were Born. And their Property, when they Grew up, was Deriv'd from Him, who was the Sole Lord and Proprietor of all the Earth. So that the Dominion of Adam was Certainly before the Property of Cain. But what did you mean by asking this Question?

Country-m. Because I have often heard it Debated among the Whiggs, whether was first, Dominion or Property?

Some said that Property was first, because the End of Government was the Preservation of Property.

Others said, That Government must be first, because Property was that Right which the Laws and Constitution gave to every Man.

(9.) Rehears. This is like the Problem whether was first, the Hen or the Egg? The Hen must be first, to lay the first Egg. And the Egg must be first, out of which the first Hen was Hatch'd. And all the Heathen Philosophers put together cou'd never Answer this. Nor cou'd all the Reason in the World Decide it. But a little Revelation and the History of Genesis makes it very Easy, where we find the Hen first Created, and the whole Difficulty vanishes.

And thus it is in Government. There is no Deciding whether that or Property was First, but by Revelation; which plainly tells Us, That the Dominion of Adam was before the Property of Cain. Without this, we Run Round in an Eternal Circle. And no Philosophy or Reason can help us out.

This is the Circle into which the Whiggs have Conjur'd themselves, by following Heathen Authors, and their own vain Conjectures, about the Original of Government. And out of which they can never be Rescu'd, but by Returning to the Plain Account given us of it in the Holy Scriptures, which solves all the Difficulties, and makes it Obvious and Intelligible to a Child.